

CHURCH AND STATE NEWSLETTER

COMPILED AND CIRCULATED BY

PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE

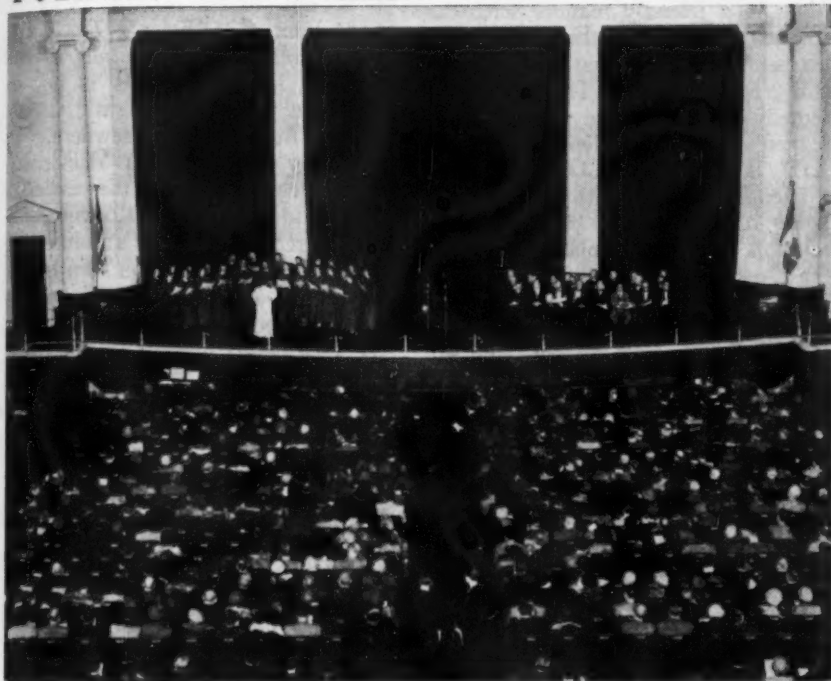
1633 MASSACHUSETTS AVENUE, N. W., WASHINGTON 6, D. C.



VOL. 4 NO. 2

FEBRUARY 1951

CANON LAW CLASHES WITH U. S. LAW, POTEAT, BLANSHARD TELL CONFERENCE



A fundamental conflict exists between the ideals of democracy and the political ambitions of the Roman Catholic hierarchy, the two principal speakers at POAU's Third National Conference on Church and State told approximately 3,500 persons at the Conference's concluding mass meeting in Constitution Hall, Washington, on February 1 (pictured above).

Dr. Edwin McNeill Poteat, POAU president, analyzed the implications of Roman Catholic Canon Law when it is applied in politics and legislation. Entitling his address "Roman Catholic in Legislation," Would It Make Any Difference?" he said that it was conceived as "a partial answer" to a question raised by Father Francis X. Talbot, former editor of the Jesuit magazine, *America*, in a statement published in the *New York Globe* of December 14, 1930. Dr. Poteat quoted Father Talbot as follows: "The old Protestant culture is about at the end of its rope. . . . Why can't we raise a tidal wave that

will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? . . ."

Would End Freedom

Observing that "a large proportion of non-Catholics think it would make little difference," the POAU leader set out to show that achievement of the Roman Catholic hierarchy's legislative goals could not be accomplished without a revolution in the American political system and the de-
(Continued on page 3)

Holler Before They're Hurt

Newspapers of Friday morning, February 2, crackled with two hotly-worded replies from Roman Catholic leaders to statements made at POAU's Third National Conference on Church and State, concluded late the night before. The most remarkable thing about the "replies" was the fact that they were drawn up and mimeographed *before* the major pronouncements of the Conference were made—in other words, Catholic spokesmen "replied" to POAU before POAU said anything! Of course, this will not surprise readers who recall that Paul Blanshard's book, *American Freedom and Catholic Power*, landed on the Roman Catholic Index of prohibited works fully four months before it was published.

California Bus Bill Up in Legislature

The taxpayer will have to foot the bill for transportation of parochial school children to their schools, if a bill now before the California legislature goes through. Sponsored by Assemblyman Augustus Hawkins of Los Angeles, the bill would amend present law to make the provision of free bus transportation for parochial school students mandatory. Public authorities now have discretionary power to provide such transportation, but have not done so, according to report, in most districts.

POAU believes that passage of the current bill would make a bad situation worse. Power to provide public bus transportation for private school pupils should be neither discretionary nor mandatory—it should be prohibited.

HIGHLIGHTS FROM POTEAT ADDRESS AT NATIONAL MEETING

'Roman Catholic in Education.' Would It Make Any Difference?

On POAU's Function

"POAU's intention and activities are pointed toward a single concern: to maintain the principle of Separation of Church and State. This needs repeating, because of the perverse effort to make us appear an anti-Catholic organization, and because currently, since the party line of the Communists is to foment conflict between religious groups in America, we risk the accusation of aiding the Communists. It is clear that a proposal to make the United States Catholic in legislation ought to fall within the concern of all patriotic Americans, Catholic and non-Catholic, as well as of our organization. Legislation is simply the enactment of laws. If the laws of the United States were enacted in terms congenial to the Roman Catholic Church, one of the primary functions of the State would become a function of the church. In other words, Church and State as conceived by our Roman Catholic friends would be united on this basic responsibility and would become at this point identical. It is important to see this, at the very beginning, because we are constantly chided, by our Catholic fellow Americans, with misunderstanding the official position of the Church with respect to Catholic doctrine in general and the relation of Church and State in particular. We are reminded, for example, that one who is not a Roman Catholic cannot understand Roman Catholicism. One is not likely to *feel* like a Catholic if he is a Protestant, but to deny *understanding* of the 'faith' to those who are not of the faithful is not only incorrect, it would be a barrier to the conversion of the non-Catholic. If a non-Catholic cannot understand Catholicism why not give up proselyting and propaganda? Beyond this one might as plausibly insist that except one is a flea he cannot understand a dog, or unless he is a jockey he cannot understand a horse race."

On the Catholic Goal

"... When Father Talbot asked why legislation in the United States cannot be made Catholic, his intention was ... clear. He wanted the Church and State which in America are 'dissevered and divorced' to be combined and united by means of

legislation. The late Alfred E. Smith, during his campaign for the presidency, said: 'I believe in the American doctrine of the absolute separation of Church and State.' This forthright statement known as 'Smith's credo' and widely applauded by his fellow American Catholics—clerical and lay—was, however, heresy. Could it be that *he* did not understand the official dogma of his Church? A year later, in the papal encyclical *Casti Connubii*, Pius XI rebuked Smith's credo. 'It is in the interest of everybody that there be a harmonious relationship' (between Church and State) and 'if the civil power *combines* in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit.' Thus Pius XI's remedy for the 'dissevered and divorced' relationship deplored by Leo XIII, is 'civil power COMBINED in a friendly manner with the spiritual power of the Church.' But this is a relation that is the polar opposite of the constitutional provision contained in the First Amendment to our Constitution. Leo XIII wanted for the church the 'favor of the laws and the patronage of the public authority.' Mr. Smith wanted 'the absolute separation of Church and State.' His was the voice of the genuinely American democratic spirit struggling against the spirit of absolutism that is implicit in the Old World idea of church-state union. Pius XI wanted 'the civil power *combined* in a friendly manner with the spiritual power of the Church.' The U. S. Constitution wants 'no law respecting an establishment of religion.' And Father Talbot asked why we can't make the U. S. Catholic in legislation.

"No; we understand the position of the Roman Church and respect it, though we disagree vigorously. The time has come for clear speaking on this. If our Catholic friends will simply say that the Church and State must not be 'dissevered and divorced' but 'must combine in a friendly manner,' we will say with equal simplicity that there must be a wall of separation between Church and State, a wall, not a lattice or a screen door. With our opposite views thus stated unambiguously we can discuss with candor and mutual respect the problems that arise out of our differences."

On Papal Authority

"The Roman Catholic Church ... is an authoritarian government. Its power and responsibility are located in an infallible head, called sovereign or pope, and delegated by him or his appointees to a hierarchy of bishops, priests and deacons. The people have no responsibility toward the selection of their rulers nor any right to depose them or limit their action. The idea of democracy as it is used to express popular or demotic participation in government has no standing. A discussion of 'Democracy' does not occur in the Catholic Encyclopedia. It is not listed in the index of Prof. John A. O'Brien's *The Faith of Millions: the Credentials of the Catholic Religion*. This is not to say there are no democratic Catholics in America or elsewhere. It is simply to say that democracy is an idea foreign to the essential political ideology of the Roman Catholic Church-State. How absolute this power is thought to be is seen in the encyclical—*The Reunion of Christendom*—of Leo XIII (June 20, 1894). 'We (the pope) hold upon this earth the place of God.' This, to be sure is said to be limited to the control of faith and morals, but since there is empirically nothing in human experience that lies outside the domain of thought and action—which is coterminous with the domain of faith and morals—its claim is sovereign over all life. This concept of absolute authority is reflected in Dr. O'Brien's (*Faith of Millions*, p. 270) reference to the priestly exercise of the consecration of the Mass: 'The priest speaks and lo! Christ, the eternal and omnipotent God, bows his head in

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Church and State Newsletter

Compiled and Circulated by
Protestants and Other Americans United for
Separation of Church and State
1633 Mass. Ave., N. W., Washington 6, D. C.

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CANON LAW VERSUS U.S. LAW

(Continued from page 1)

struction of the freedoms guaranteed by the Bill of Rights.

In place of the American ideal of separation of church and state, Dr. Poteat contended, church and state would be made one if the United States were to become "Catholic in legislation." To prove that union of church and state is a Catholic ideal, he cited the pastoral letter of Pope Leo XIII to the Bishops of the United States in 1895, *Longique Oceani*, which criticized the American system because under it church and state are "dissevered and divorced," and the 1929 encyclical of Pope Pius XI, *Casti Connubii*, which maintained that the proper relationship comes about when "the civil power combines in a friendly manner with the spiritual power of the Church." These and other official pronouncements of the hierarchy, Dr. Poteat declared, are in conflict with the oft-quoted statement of Alfred E. Smith, made in 1928 when he was a candidate for the presidency, that he believed in "the American doctrine of absolute separation of church and state."

Thought Control

Making America "Catholic in legislation," he continued, would involve extending to all Americans the dogmatic authority now exercised by the Pope over Catholics, so that every citizen would be told "what books cannot be read, what motion pictures must not be seen, what associations (Protestant worship and service clubs, e.g.) must not be formed, what medical practices (planned parenthood, e.g.) must not be indulged, what schools (public) must not be attended, what ideas (dubbed 'erroneous') must not be believed, and what social contracts (mixed marriages, e.g.) must not be engaged." He added that "newspapers can also be told what they must not print; publishers what they must not produce; and legislators what they must not support."

In summation, the POAU president declared: "We cannot make the U. S. Catholic in legislation because it would not, by its law, convert godless Americans to Christian piety; it would change the U. S. from a democracy to a clerical dictatorship. That, we are sure for ourselves, as well as for many of our Catholic fellow-Americans, is reason enough."

He proposed that Americans should substitute for the question asked by Father Talbot the following: "Why can't we make the United States more democratic in legislation, more democratic in justice, aims and ideals?"

Blanshard's Address

Speaking on "The Vatican and the Kremlin," Paul Blanshard declared:

"Vatican intervention in American life is no more welcome than Kremlin intervention and all true believers in freedom should oppose both types of intervention with equal courage and consistency."

He charged that "the Catholic hierarchy is now trying to break down the wall of separation between church and state in this country as it has done in Italy, Spain, Portugal, Belgium and Germany, and the chief American battlefield on that issue for the next decade will be the education committees of Congress. The first skirmish is on the issue of school buses for parochial schools, and if the hierarchy persuades the federal tax payers to assume that burden, we will soon be on the high road to the European system of church-state alliance."

Describing "deadly parallels between Vatican policy and Kremlin policy," Blanshard called for "as consistent and frank dealing with the Vatican as we now have with the Kremlin. We are confronted with two forms of foreign imperialism that are both animated by their own type of self interest. We should not recognize the Vatican by sending an ambassador unless we are prepared to tell the Vatican to keep hands off American institutions in the same way we tell the Kremlin. If we do send an ambassador, we should also send one, in order to be consistent, to the Chief Rabbi of Jerusalem, the Archbishop of Canterbury and the Moscow Patriarch of the Russian Orthodox Church."

"Reciprocal Recognition"

"If we recognize the Vatican I suggest that we should make four demands for reciprocal recognition of American institutions by the Vatican.

"First, the Vatican should recognize the American public school by rescinding its rule, in Canon 1374, that Catholic children should not attend American public schools.

"Second, the Vatican should recognize American marriage. Under Catholic canon law at the present time the hierarchy says that American Catholics are living in sin if they are married by a Protestant minister, Jewish rabbi, or public official. This is indecent, narrow-minded and un-American, and most of the Catholic people themselves deeply resent the rule.

"Third, the Vatican should recognize the Foreign Agents Registration Law, and register its bishops under it. It can scarcely claim that it is not a foreign power if it sends an ambassador to Washington as a foreign power. If it is a bona fide foreign power, its agents, appointed abroad, should obey our laws.

"Fourth, the Vatican should recognize American freedom of speech by permitting its people to read any serious literature on both sides of the Catholic issue, suspending the operation of Canon 1399 which now prohibits the reading of any material directly critical of Catholic dogma and discipline. Such narrow-mindedness was illustrated recently in the decision of the Holy Office against Rotary Clubs. It was one of the greatest blunders of the Vatican in many years, and it shows how far that institution is removed from the American atmosphere of fair play and equality of all faiths."

"Five Deadly Parallels"

Blanshard analyzed the similarities between the power-structure of the Holy See and the power-structure of the Kremlin, calling them "two forms of foreign imperialism that are both animated by their own type of self-interest." He drew "five deadly parallels" between the two aggressively expanding systems:

1. Both are undemocratic in structure.
2. Both oppose genuine separation of church and state.
3. Both deify their leaders.
4. Both oppose a free public school system.
5. Both suppress freedom of thought.

The audience applauded a suggestion by Dr. Charles Clayton Morrison, the presiding officer, that Paul Blanshard is the "kind of an 'ambassador' we would like to send to the Pope, if we must send one at all."

HIGHLIGHTS OF POTEAT ADDRESS

(Continued from page 2)

humble obedience to the priest's command.' Here the exercise of power is limited to a ritual act, but the *concept of absolute power*, implicit in all Roman Catholic ideology, is dramatically expressed. I quote Dr. O'Brien again (p. 333): 'In the Catholic religion, the *principle of authority*, in contradistinction to that of *private judgment*, is recognized as supreme.' In other words, the organizational pattern of the Roman Church is arbitrary and absolute, and unresponsive to the will of the faithful. The organizational pattern of our democratic society is exactly the opposite."

On Catholic Justice

"... Presumably if our laws were brought into conformity with Canon Law, their just execution would be either the responsibility of the Church, or of the state under the direction of the Church. This latter was shown to be the case in our references to the Lateran Agreement between the Vatican and Mussolini. It is important to recall that it was revolt against this sort of thing that set Roger Williams in the path that led him to America and the founding of the first society in history that was based on the complete severance of the civil and ecclesiastical authorities in the administration of justice. Passing Springfield Green one day as a lad of 14, he saw a dissenter being burned at the stake, by the civil magistrate under the orders of the Church of England. In a very true sense, American democracy stems from the anger and revulsion that stirred in the heart of Roger Williams and gave determination to his will to see a society established wherein the civil and ecclesiastical authorities should not commingle in the exercise of justice. What, we wonder, would Roger Williams have thought of this: 'According to Church legislation, a cleric should not be summoned to civil court, in either a civil or criminal case, unless permission has first been secured from the proper ecclesiastical superior.' (From *Morals in Politics and Profession* by Francis J. Connell, S.T.D., Imprimatur: Archbishop Curley.)"

On American Democracy

"... We too often use the phrases, Protestant America or Catholic America, without full realization of the state of mind they subtly expose. This manner of speech derives from

a feeling, subconscious, no doubt, that identifies Church and State. To claim that America is a Protestant country is of a piece (psychologically) with saying Spain is a Catholic country. This is not to deny the influences that shaped our country or any other. It is rather to say that America is an American country—or better, a democratic country. So long as Protestants make the mistake of calling America a Protestant Country they make difficult the inculcation and continuance of the essential and distinguishing character of our civil society. Call it a religious country, a pious, a pagan, a godless, a secular nation, or what not, according to your prejudices; but call it not Protestant or Catholic.

"Having said this, we ask Father Talbot: 'Why can't we make the United States more democratic in legislation, more democratic in justice, aims and ideals?' Here is no invidious distinction between sectarian loyalties; here is no demand for advantage by one over another. Here is room for the finest religious devotion, moral rectitude, and social cooperation. Here is something that minorities must encourage in order to insure their survival; something majorities must protect lest they lose their souls to the latent tyranny of the mob.

"Here also is an effort in the direction of the fulfillment of the daring and the dream of the founders of this commonwealth. They separated Church and State, not through perversity or spite but because they knew that otherwise the infant democracy would be strangled in its cradle by the Old World Church-State monster that had been guilty over the centuries of countless bloody infanticides.

"... We believe in the sovereignty of God, in the American way, in the representative form of government, in laws enacted by the people and enforced by their elected officers for the impartial guarantee of justice to all. We believe in public education in which the habits of democratic living are taught and acquired, and in which the questionings of the growing mind are encouraged and answered. We believe in the free exchange of opinion as the safeguard against tyranny and bigotry. ... We believe that religion will maintain its paramountcy only when it is free from coercion, either by

CHALLENGES VATICAN



Paul Blanshard

Medical School Reconsiders Rejection of Adventists

A public protest, leading to intervention by the Governor and by a State Senator, has forced officials of the University of Maryland to reconsider their previous rejection on religious grounds of two applicants for admission. The committee on admissions had refused to consider the applicants because they "belong to a sect which prohibits attendance in medical school classes on Saturday."

The two applicants, Kenneth Cruze and Ralph E. Snider, are both Seventh-day Adventists. Senator Dewitt S. Hyde (R., Montgomery) brought their plight to the attention of Governor Theodore R. McKeldin, who, in turn, wrote a sharply-worded letter to H. Boyd Wylie, dean of the state-supported medical school. Governor McKeldin noted that George Washington University Medical School and several other nearby medical institutions admit Seventh-day Adventist students and permit them to make up missed classroom or laboratory work, and suggested that the University immediately "work out a plan under which these young men will not be barred because of the practice of their religion." Officials promised to think it over.

magistrate or cleric. Why can't we make America thoroughly democratic? 'We are ready,' to quote Father Talbot, 'to expand.' And with the change of one word we use his closing exhortation as our own. 'Now is the time to organize and strike hard to put the democratic ideal before all.'

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POAU WARNS OF NEW 'STORM' IF ANY U.S. ENVOY IS SENT TO VATICAN

Unalterable opposition to the resumption of diplomatic relations with the Vatican in any form was expressed by POAU's National Advisory Council at its executive session on Wednesday, January 31. The Council's statement of policy, unanimously adopted, follows:

"U. S. Relations With the Vatican"

"Washington observers currently report that leaders of the Administration and members of the Senate Foreign Relations Committee are approaching the question of whether or not to appoint a new U. S. ambassador to the Vatican with singular delicacy. In view of the unfortunate 'religious' controversy which has arisen, key political leaders are said to have decided, it would be 'unwise at this time to name an envoy who would require Senate confirmation'; the best way out, they are reported to believe, would be to appoint another unofficial or quasi-official representative, somewhat on the order of the post created for Myron Taylor by the late President Roosevelt. 'There probably wouldn't be any great storm about it,' one influential Senator is reported to have said.

"The National Advisory Council of Protestants and Other Americans United for Separation of Church and State, assembled in executive session on the occasion of the organization's third anniversary, do hereby proclaim that there will be, there must be, 'a great storm about it' indeed! It is our firm belief that *any* move toward resumption of *any* kind of diplomatic relations with the Vatican—by whatever subterfuge it might be disguised this time—would only result in a renewal of the blundering and deceitful 'diplomacy' which disgraced the recently terminated mission to the Vatican during the ten turbulent years of its existence.

"We do not think it 'indelicate' to proclaim our adherence to the principle of separation of church and state which was woven into the fabric of our law at the very birth of the American Republic. The sending of a 'personal representative of the President' with the 'rank of ambassador' was, from the very first, illegitimate under the Constitution. The President's action in this case was similar to that of the unwed mother who once sought to gloss over the illegitimacy of her child by pleading that it was 'such a little one.'

"To renew diplomatic relations

with the Vatican *in any form* would be to put the country back into the predicament from which it had escaped—or so patriotic citizens hoped—when Mr. Taylor resigned his position precipitously one year ago. The American people, we are convinced, will refuse to allow themselves to be taken for another ride on this merry-go-round."

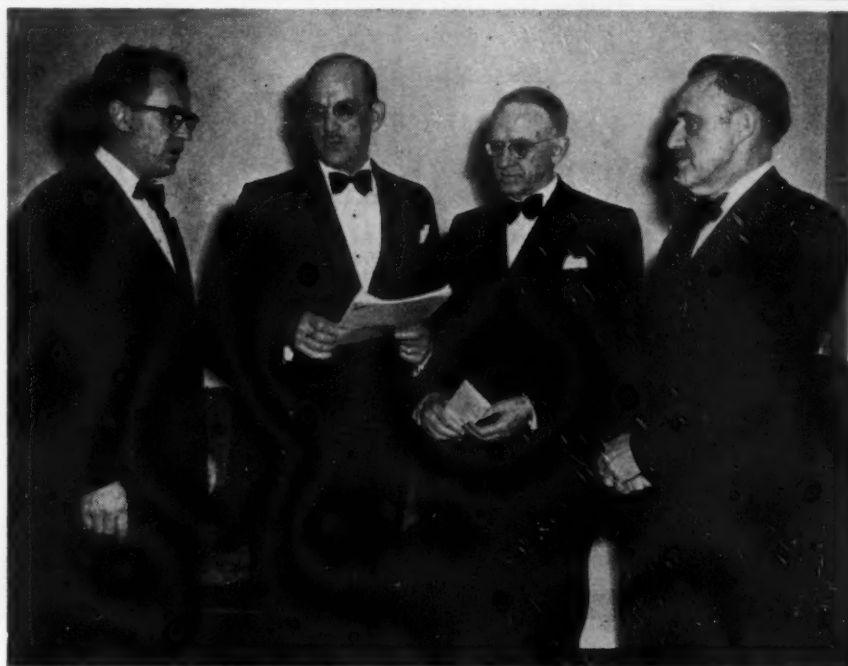
"... In southern Italy, land is being seized every day, and the local priest sometimes accompanies bands of Communist-led peasants when they march into the big landed estates. This is something the Vatican does not condone, but local sentiment regarding the big estates is so intense that frequently the crucifix and the Red flag march side by side. . . ."—Drew Pearson in his *Washington Merry-Go-Round* column.

'WORKSHOPS' CLARIFY COMPLEX PROBLEMS

One new feature of POAU's Third National Conference on Church and State was the series of "Workshops" which dealt with different phases of church-state relations. More than twenty-five state, regional and national leaders participated, and, after an entire day of pooling their experience and suggestions, a general assembly was held so that highlights of the deliberations might be reviewed. Recordings of the "Workshop" sessions will be made available for use in local, state and regional meetings all over the United States.

The "Workshop" on "Effective Local POAU Chapters" brought out the fact that hundreds will become members of local groups if they are given adequate information in a graphic manner. An increasing number of laymen, as well as clergymen, are taking active leadership. Local chapters of POAU come into being most readily when there is a local Church-State problem, and when organization help is secured from the National POAU headquarters.

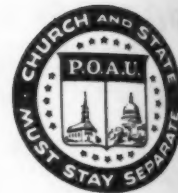
"The Legal Approach to Church-State Problems" was the theme of (Continued on page 7)



Dr. Edwin McNeill Poteat, POAU president, discusses a knotty issue with other leading personalities (above) at the Third National Conference on Church and State in Constitution Hall, Washington, D. C. Reading from left to right, the leaders are: Glenn L. Archer, POAU executive director; Dr. Poteat; Dr. Charles Clayton Morrison, POAU vice-president and former editor of "The Christian Century"; and Paul Blanshard, author of "American Freedom and Catholic Power."



The NATIONAL HOME of YOUR ORGANIZATION



The National Advisory Council met here recently during the Third National Conference on Church and State.

In behalf of you and other friends of POAU they faced the problems at hand, and decided that NOW is the time for an expanded program and an EXPANDED BUDGET FOR 1951.

This is YOUR Headquarters and YOUR Organization. A generous gift at this time can help POAU to fight the Battle for Freedom on more fronts in 1951.

(Cut out and mail today)

What Your GIFT Could Do!



- \$100**—Provide a University Scholarship.
- \$200**—Send out 10,000 "Bust the Balloon" postal cards
- \$300**—Provide POAU Displays.
- \$400**—Help establish two POAU Chapters.
- \$500**—Help arrange five Liberty Rallies.
- \$1000**—Give legal aid to area needing help in stopping Church-State violations.

A GIFT FOR RELIGIOUS LIBERTY

To help POAU achieve its goals in 1951, I enclose: (please check x)
\$100.00 (.....), **\$50.00** (.....), **\$25.00** (.....), **\$15.00** (.....),
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Please RENEW my Membership (.....). Please make me a new member (.....). Indicate here if above address is new (.....).

(Any gift on down to two dollars will bring you the "Newsletter," and qualify you as a POAU member. Make all checks payable to "POAU," 1633 Mass. Ave., N.W., Washington 6, D. C. Gifts are tax deductible. F-51

'INGENUITY' NEEDED TO OBTAIN PUBLIC FUNDS

Use of publicly-owned recreational facilities, such as school swimming pools and gymnasiums, can be obtained by Roman Catholic parochial schools if their administrators will only use "a little ingenuity," Father William E. McManus of the National Catholic Welfare Conference declared recently.

Speaking before the Southern Regional Unit of the National Catholic Educational Association at its annual meeting in Richmond, Va., Father McManus pointed out that high building costs necessitate sweeping economies and the elimination of "frills." He argued that it would be "criminal" for Catholic school authorities to build gymnasiums and pools when nearby public facilities are available, or could be obtained with "a little ingenuity." (RNS)

ARCHBISHOP PINS 'PUBLIC ENEMY' LABEL TO HOLMES, FRANKFURTER

A legacy of irreligion, atheism, moral confusion and uncertainty has been left to the American people by the late Supreme Court Justice Oliver Wendell Holmes, and is being carried out by his current disciple, Justice Felix Frankfurter, the 15th annual breakfast of the Holy Name Union was told recently by Roman Catholic Archbishop J. Francis McIntyre of Los Angeles.

He attacked "the whimsical evaluations of justice and equity" which were central to Justice Holmes' philosophy, insisting that there can be no justice without a proper foundation in Roman Catholic moral law.

"Where right and wrong are not the determinants of man's actions," he declared, "we find the suppression of rights of men; we find a regimented state and economy; we find forced labor; we find espionage; we find despotic rule.

"These prevail behind the Iron Curtain in Soviet Russia and its satellite possessions. . . ."

Significant Omissions

Missing from Archbishop McIntyre's list of totalitarian regimes were Catholic Spain, Catholic Portugal, Catholic Argentina, or any of the other clerical-fascist states.

In similar fashion, he linked Alger Hiss to Holmes and Frankfurter, without noting that, for every Hiss, there were hundreds of others, trained in the Holmes-Frankfurter tradition, who have been distinguished for both the competence and the unwavering loyalty with which they have served their government.

CHURCH AND STATE NEWSLETTER

'WORKSHOPS'

(Continued from page 5)

the second "Workshop." Attention was focused on scores of violations of constitutional and legislative guarantees of liberty, occurring in many parts of the nation, and on the corrective litigations which are in progress. Attorney Harry C. Avery, president of the Missouri Association for Free Public Schools, a POAU affiliate, told of the suit brought to stop salary payments from public funds to more than 100 teaching nuns who are indoctrinating Missouri "public school" children in sectarian tenets. Dr. Leo Pfeffer, assistant general counsel of the American Jewish Congress, reiterated a point often made by POAU—that Protestant leaders must consistently support separation of church and state even where "narrow sectarian interests" may be involved, lest the fundamental principle be endangered by making exceptions in this or that area on behalf of this or that particular group.

"Telling the Story"

"Workshop" number three, entitled "Telling the Story of Religious Liberty," pointed out that there are numerous opportunities for keeping American citizens aware of the threats to religious liberty. Greater use should be made of Reformation Sunday, of civic occasions, church night groups, letters to the editor, news articles, and feature stories in denominational publications, it was stated. Accuracy and impartiality on the part of speakers and writers were emphasized.

The active participation of more than 100 in the "Workshops" is proof that these sessions served a real need in the National Conference program.

Msgr. Sherlock Condemns Gideon Bible Distribution

All Gideon Bibles which have been distributed to Roman Catholic pupils at public school assemblies must be given back, Msgr. Cornelius T. H. Sherlock, superintendent of schools for the Boston archdiocese, ruled recently.

Msgr. Sherlock, in addition to being archdiocesan superintendent of schools, was recently appointed to the State Board of Education by Governor Dever, whose surprise move was sharply criticized. (*Church and State Newsletter*, December, 1950.)

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CATHOLIC LIBERALS JOIN PROTEST AGAINST SPELLMAN MOVIE BOYCOTT

Outstanding Roman Catholic citizens have joined non-Catholic citizens in a mounting protest against the organized boycott and legal maneuvering set in motion by Francis Cardinal Spellman in order to suppress the showing of the Italian movie, "The Miracle." (*Church and State Newsletter*, January, 1951.)

Otto L. Spaeth, Ohio industrialist and president of the American Federation of Arts, and Allen Tate, poet and critic, have each publicly criticized the New York Archbishop's action. Both are Roman Catholics.

Spaeth, in an editorial in the February issue of *The Magazine of Art*, rebuked New York License Commissioner Edward T. McCaffrey for "the recent use of his public office" as a vehicle for censorship, and likened the case to another situation in New Jersey, where the Catholic War Veterans recently succeeded in forcing the cancellation of a series of television showings of Charlie Chaplin films. This placed a prominent Catholic, he said, "in the intolerable position of subverting for others the very liberty which Catholics insist upon."

Tate, in a letter published in *The New York Times*, declared: "In the long run what Cardinal Spellman will have succeeded in doing is in-

sulting the intelligence and faith of American Catholics with the assumption that a second-rate motion picture could in any way undermine their morals or shake their faith." (Note: Some critics think "The Miracle" is first-rate; others agree with Mr. Tate.)

Protestant Petition

Meanwhile, the New York Board of Regents, holding hearings on whether or not the license of the theater showing the film should be revoked, received a petition from leading Protestant clergymen and professors of religion supporting the right of the public to see "The Miracle." Earlier, Glenn L. Archer, POAU executive director, had publicly inquired whether motion pictures "must . . . have Cardinal Spellman's seal of approval in order to be shown?"

MASS MEETING PARTICIPANTS



Shortly before taking their places on the stage at Constitution Hall, notables who led the ceremonies at the Feb. 1 mass meeting got together informally. Pictured above (l. to r.) are: Dr. A. Powell Davies, minister of All Souls' Unitarian Church, Washington, who gave the invocation; Fague Springmann, whose magnificent baritone voice led the audience in the singing of The Lord's Prayer; Dr. Guy Emery Sipler, editor of "The Churchman," who took the offering; Glenn L. Archer, POAU executive director, who planned the entire program; and Rabbi Nathan Gaynor, spiritual leader of the Agudas Achim Congregation, Alexandria, Va., who gave the benediction.

3,000 CHEER FORMATION OF POAU LOCAL CHAPTER IN PITTSBURGH

A mass meeting of 3,000 persons in Syria Mosque, Pittsburgh, Pa., marked the formation recently of a Pittsburgh POAU unit. Executive Director Glenn L. Archer, delivering the keynote address, called for "positive, determined resistance to the enemies of freedom both at home and abroad." He continued:

"All Americans who are devoted to the principles of Madison and Jefferson must stand together in this grave hour to defend the religious liberty guarantee of the First Amendment—for it is today being undermined in numerous ways.

"... If a church is worth its salt, it is worth being voluntarily supported by those who give it allegiance.

"I never want to see the day when 257 churches come to Washington and begin fussing over how the tax dollar is divided."

Called "Liar"

At one point, Archer was interrupted by a "distraught, grey-haired woman"—to use the description of the *Pittsburgh Sun-Telegraph*—who shouted, "You're liars and s.o.b.'s." The POAU director held up his hand to quiet the audience, remarking wryly that the woman "had a right to her opinion." The woman slunk out.

Hudson, Fowler Speak

The Rev. Paul Hudson, pastor of the Pleasant Hills Community Presbyterian Church, addressed the meeting on the "local challenge" to religious liberty, and proposed the formation of the chapter. A motion to this effect was unanimously carried.

The non-sectarian nature of the rally was emphasized by the Rev. Frederick Curtis Fowler, pastor of

the Knoxville Presbyterian Church and a POAU National Advisory Councilman. Recalling the close association he had had with Roman Catholics when he served as a Navy chaplain during the last war, Dr. Fowler observed:

"I say without fear of contradiction that if they controlled the Roman Church in America the problem which their church creates would soon disappear. But, unfortunately, they do not decide their church's policies; they do not have representatives of their own choosing either in their local hierarchy or in the Roman high command."

The Rev. A. Gordon MacLennan, pastor of the Shadyside United Presbyterian Church, presided.

J. M. Dawson Writes New Book on Liberty

The Liberation of Life, a new book by Dr. Joseph M. Dawson, author of *Separate Church and State Now*, has just been published (Broadman Press, Nashville, \$1.25). In it the author "strongly condemns all systems, both political and religious, that attempt to enslave man." Dr. Dawson is recording secretary of POAU, and a recognized national leader in the field of religious liberty.

ADMINISTRATION BACKS 'URGENT' SCHOOL AID

Bills for full-scale aid to the public schools will be considered by the House Education and Labor Committee, Chairman Graham A. Barden (D., N. C.) has indicated. Most observers agree, however, that they will have little more prospect for general approval than they had during the last session of Congress, when they were all shelved because of a stalemate between proponents of aid for public schools only and proponents of aid for public and parochial schools alike.

Administration hopes are pinned to the passage of so-called "limited-aid" bills. As President Truman put it in his "State of the Union" message, aid for "the most urgent needs" of elementary and secondary schools will be sought, with other "plans to be deferred for the time being."

Some appropriations may be made under Public Laws 815 and 874, enacted last fall to aid areas overburdened by federal projects. A special scholarship program for 18-year-old draftees may also be in the offing. Otherwise, there is little change in the picture.

PHILIPPINES CABINET OFFICIAL RULES ON RELIGIOUS EDUCATION

Compulsory religious instruction at public expense is not permissible under the new civil code of the Philippine Islands, Secretary of Justice Jose Bengzon has ruled. If religion became a required course, he reasoned, the inevitable result would be "a mixture of religion with government and a disturbance of the separation of church and state."

"Persecution is not an original feature in any religion, but it is always the strongly-marked feature of all law-religions, or religions established by law. Take away the law-establishment, and every religion re-assumes its original benignity. In America, a catholic priest is a good citizen, a good character, and a good neighbour; an episcopalian minister is of the same description; and this proceeds independently of the men, from there being no law-establishment in America."—Thomas Paine in *Rights of Man*.

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